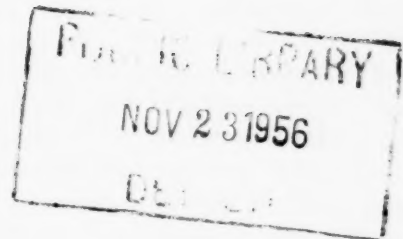


PHILOSOPHY,
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CHRISTIANITY and CRISIS

A Bi-Weekly Journal of Christian Opinion



A New Mandate in a Changed World

This is being written the day after the election. The hold of President Eisenhower as a person on the American people is the great fact in our national life at the moment. They admire his personal qualities. They are grateful to him for our prosperity and for the fact that we are not engaged in war. They see in him as a military hero a symbol of strength in the midst of turbulent events, but always as a military hero who speaks most about peace. They are not much worried about his health and it is doubtful if any of the issues discussed in the campaign had any decisive importance.

The victory of the Democrats in both houses of Congress is a sign that the country rejects the Republican Party. It rejects "old guard" Republicanism and it is not convinced that the New Republicanism is a reality. The size of the victory for Eisenhower makes the rejection of his party quite thoroughgoing because the coat-tails must have saved many a Congressman and Senator, and it is difficult to imagine that any other Republican presidential candidate could have saved them. The extent of the President's victory should encourage him to appeal from the Knowlands and Bridges in his party's leadership to the people, and it should encourage recent converts to Eisenhower's Republicanism such as Senator Dirksen to remain in their new faith. The addition to the Senate of such Republicans as Cooper and Javits should strengthen the President's hand. The fact that he cannot run again weakens his position in his party but the plain evidence as to where he stands with the people in contrast to the conservative and isolationist Republicans should balance this handicap if he learns how to appeal to the people more aggressively than he has done in his present administration.

There is a new mandate resulting from this

election. It is a mandate to the President and the Congress to stress those objectives which the Eisenhower Republicans share with the national leaders of the Democratic Party. In this journal we published articles by Paul Hoffman and Chester Bowles on the Republican and Democratic sides. Those two men are sounder than most of the better leaders in both parties but it is not entirely far-fetched to say that the mandate of this election is in favor of the wide area of agreement between them.

Eisenhower made great efforts to conciliate the conservatives and even the reactionaries in his party during his first term. He appointed to important positions such men as T. Coleman Andrews who has since shown his true colors. He was patient with Senator McCarthy in his actions though Mr. Donovan in his book about Eisenhower says that he had great trouble restraining his temper in the process. It would seem that these efforts to carry along the Republicans who regard Eisenhower himself as no better than a left-wing Democrat can be abandoned in the new term. Also, the President would only be faithful to this mandate if he recognized it in the formation of his cabinet. Under the new circumstances it would be very strange to have the President's cabinet for four years selected only from Republicans and chiefly from the business community. (Roosevelt appointed two Republicans to his cabinet.) The President has such great rapport with the American people that he will probably sense this when some of the strongly partisan feelings of the campaign are forgotten.

Not only does Eisenhower confront a different mandate from the electorate than in 1952 but, even more important, the world situation would force any administration to rethink its whole approach to international problems. Policies which

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were formed in the early stages of the cold war, when the Western alliance could be taken for granted may no longer be relevant. There will be required among our leaders in the next period a combination of resoluteness, flexibility and sympathy such as is seldom found. The President has all three to a large extent and he will need to be supported by makers of policy who also have them. There will be great need of the capacity to see the essential issues when the old patterns are broken and the capacity to lead, even to teach the people so that they may see the meaning of new patterns for our responsibility as a nation. The second administration of President Eisenhower will have to be a new administration because there is a new mandate and because the world has greatly changed.

J.C.B.

THE NEW INTERNATIONAL SITUATION

THE FRIGHTENINGLY rapid course of current history did not wait upon our presidential elections. In a few brief weeks the whole picture of relatively peaceful coexistence, to which we have become accustomed since the big thaw after Stalin's death and particularly after Geneva, changed for the worse, though there are prospects of ultimate good in these changes.

The new chapter in history was opened by the Polish rebellion against Russian domination. This proved the first crack in the monolithic structure of the Russian empire since Tito's defection. The Poles revolted under the significant slogan of "Bread and Freedom," for tyranny had denied them both the promised abundance and the necessary prerequisite of human dignity and justice. The Polish revolt moved within the limits of "Titoism," that is of national communism. It was contained within those limits because the Communist leadership of Poland was quickly reorganized to bow to the popular will. The new leader Gomulka, once imprisoned for his "nationalist" tendencies, had the prestige of martyrdom and the good fortune to defy the top Russian leadership headed by Khrushchev, and to insist that if the Russian army did not retreat the Poles would join issue with it. The new government was also fortunate in being able to dismiss Marshall Konstantin Rokossovsky, the Russian general who was foisted upon Poland as Minister of Defense. It may have also been successful in overcoming a rumored Russian plot to prevent the accession of the new government. These symbolic and real gestures of freedom were sufficient to

satisfy the aroused Polish people without scaring the Russians too much. The Polish Titoist revolution was safe.

But meanwhile the successful Polish revolt had fanned the flames of revolt in Hungary. There the course was similar and yet so different. Historical destiny sometimes hangs on very slender threads. The Hungarian revolt was met by the same measures of rehabilitating a former Titoist, Imre Nagy, who, as Gomulka, escaped death but not prison. He formed a new government, but one which included some real Stalinists. The people were not appeased. He tried again with a government, which included several Social Democrats and Peasant Party leaders. The Russians promised to negotiate a new treaty with Hungary and to review the whole satellite situation. But meanwhile bloody conflict between Hungarian and Russian troops was not avoided and with each conflict the demand for real freedom grew. Nagy finally declared the neutrality of Hungary and asked for the protection of the United Nations. The Russians were scared by this move. They reacted violently, moved their armies back into Hungary, bombarded Budapest and well nigh destroyed it. Hungarian freedom was bought at the tremendous price of blood and then was annulled by Russian power. Russia was willing to grant partial freedom but not real freedom. Perhaps Walter Lippmann is right in suggesting that it would have been better for Hungary to content itself with less for the moment and hope to widen the breach of liberty in time as the Poles will undoubtedly do. At any rate, the Russian power made a shambles of Budapest and annulled the dearly bought liberty of a few days. It must be mentioned that in its first days the new government freed Cardinal Mindzenty and that prelate held a press conference in which he promised the "restoration" of something that looked like the old order and that was an additional hazard to the stability of the regime. The Polish revolution alone would have left the Russians secure in the aura of a new "democracy." Events in Hungary, on the other hand, prove that the big thaw has not melted the core of tyranny, which is pure force. Thus in one happy and in one tragic chapter the Communist monolith was shattered.

II

There would have been cause for rejoicing, but meanwhile the Western alliance was also shattered. Israel moved against Egypt, ostensibly and possibly

really to stop the commando raids upon its security. Britain and France, without previous consultation with us, invaded and bombed Egypt, declaring that it was their purpose to assure peace and the security of the Suez Canal by force of "police action." Why had they acted without our knowledge or consent? Probably because they were deeply disappointed by our failure to recognize the seriousness of either the Israeli-Egyptian crisis or the peril of the Nasser dictatorship to the economic life-line of Europe. We had for the first time, according to James Reston of the *New York Times*, "lost control of events" and the President proclaimed that we would alone walk the "path of honor" and abide by the rule of law and justice. These events transpired just before the election and the assurance of our non-involvement, surely added many votes to President Eisenhower's landslide victory.

The British and French subsequently complied with the "cease fire" resolution of the United Nations initiated by us, but there is no prospect that Israel will give up its Gaza strip, or that Egypt will comply. Indeed, the most recent news is that Russian "volunteers" will aid Egypt. It is, therefore, too early to say whether the bold Anglo-French stroke was a justified use of force or whether it may lead to a general war. Certainly we were right in not wanting to become involved in a war which would force the whole Middle East to the side of communism. But the British and French think they detect in our attitude the echoes of an old and seemingly vanquished neutralism.

All this happened too close to our elections for our public to debate the issues unloosed by these momentous events. Perhaps they are the kind of issues that are not subject to the broad strokes of general election debates. At any rate we feel very secure in our new virtue, though Europe does not completely trust us, feeling that we are too naive about both Russian and Egyptian intentions.

We, who yesterday were suspected of a heedless anti-Communist mania, are now suspected of a naive complacency in regard to the whole global picture in general and the Russian menace in particular. It will be some years before it can be proved that either we or Britain were right, though the French motives in Africa are certainly suspect, when one considers the fruitless French effort to hold Algeria in the embrace of "metropolitan" France, at the price of much blood and bad feeling.

We have reasserted our "anti-colonialism" as many Administration critics always thought we should. But somehow our virtue is not very convincing, at least not to our disappointed allies. No

one can foresee the consequences which will flow from all these complex events. Certainly the two poles of world politics have lost their attractive or compelling power. Perhaps that is the beginning of a better tomorrow. It might also be the beginning of our isolation in the world. Unfortunately none of us are able to weigh these events without the prejudices and judgments which our election year party loyalties prompt us to in viewing the tragic scene. Perhaps the world has simply grown too complex for our comprehension and too big for our management.

Certainly we need an agonizing reappraisal of our position as the hegemonous nation in the free world, still embattled with a dangerous tyranny which has broken loose from its self-imposed isolation and now commands a bastion in the Mediterranean. It may be under attack and subject to decay in its European empire, but it threatens to undo us on the colored continents. May not the Administration policy, so vexatious to our European allies, rebound to our benefit in Asia and Africa?

R.N.

LEADER OF THE OPPOSITION

WITH OUR British friends having set, on the eve of an American election, a military precedent in the Middle East which we have ample cause to regret, it may be appropriate in these post-election days to remember another British precedent which we might do well to emulate.

When, in England, the party of a potential Prime Minister goes down in defeat, he retains a position of dignity in Parliament as the leader of "Her Majesty's Loyal Opposition." Surely many earnest supporters of President Eisenhower's recent candidacy will be unhappy at the thought that the defeated Adlai Stevenson may now depart into political oblivion. Only the most narrowly partisan of his opponents will deny that it would be to the benefit of our national health if the American system provided for Governor Stevenson now to become the acknowledged leader of the "loyal opposition" in that perpetual debate which is the life-blood of democracy.

A.W.H.

IN OUR NEXT ISSUE

WALTER WEISSKOPF, in "Christian Criticism of the Economic Order," writes: "Valid criticism will have to move on a spiritual, intellectual and moral rather than on an economic level. On this level Christian and secular criticism have met again. The focal point is the concept of *alienation* and *estrangement*."

An Appeal To The West

JOHN S. BARR

This article is published as an example of the impression which our national policies are making on many people in large areas of the world. Mr. Barr, a Britisher, writes out of his long experience as an educator in Asia, including four years under the Communist regime in China.

THE EDITORS

IN HIS story "The Emperor's New Clothes" Hans Christian Andersen pointed out that it was an innocent child who eventually perceived and frankly declared that the assumptions of the bemused adults were wrong.

It often seems that Western foreign policies are based on two strongly held assumptions: (1) that the Communist system in Russia and China is going to fail, and (2) that the uncommitted neutralist nations of Asia are unrealistic, and even immoral, in their foreign policies. Many non-Americans consider these assumptions quite wrong. They are convinced that Communist rule—evil though it may be—is not going to fail in the near future, that perhaps the Communist rulers will recognize the necessity for change after change. And most Asians consider that neutralism is realistic and right, and certainly more appealing to youth than policies that rattle bombs.

The present situation summons Western leadership to greater willingness to overcome the barriers which hinder the building up of a true community of nations and to more adventurous thinking in the search for better human relationships.

But in 1956, it appears that many leaders of Western nations (like those who once would not admit the world is round) are extremely short-sighted. In Washington last May, President Sukarno of Indonesia reminded the American public that in Asian eyes colonialism is still a major evil. But Western leaders cannot bring themselves to face the implications of the rise of nationalism in Asia or of the spread of communism. Typical of the wishful thinking presented to the Western public was President Eisenhower's comment in Waco, Texas last May: "Communism is a gigantic failure." Even so realistic a thinker as Reinhold Niebuhr wished to assure Westerners that ultimately all will be well: "The long ardors of competitive co-existence to which we will be subjected perhaps for a century, cannot be understood at all or borne with patience, if we do not realize that the contest between a free society and a tyranny is one in which the tyranny has all the immediate ad-

vantages in the colored continents, while we have all the ultimate ones. That is why time is on our side, however much the battle may run against us for decades" (*New Republic*, February 13, 1956).

Western Complacency and Asian Discontent

Thinking especially of Asia and of its youth, let us try to take a fresh look at the international situation. Normally, people call in experts to deal with specialized jobs. In international affairs, it would seem wise to accept, to a considerable extent, the views of responsible Asian leaders with respect to Asian affairs. The West is being forced to pay more attention to the views of responsible Asians, but Western leaders are not yet prepared to follow their advice on such unsolved international problems as that presented by China. Fifty years, or even a decade ago, Westerners might have been able to assume that they had superior judgment and ability enabling them to rule backward peoples. But today Asians will not accept the idea that Westerners have a monopoly on wisdom and right morality, entitling them to act as the chief judges in Asia's international problems.

Rather, it would seem that the Western public is not overly concerned about the circumstances under which life is lived on the other side of the world. In the USA and in the United Kingdom, there is so much prosperity, so many big shiny automobiles, so many TV sets (now considered a necessity) and such an abundance of new gadgets for comfortable living that Westerners generally spend little time pondering international problems or even trying to understand Asia. The West grows richer; the Orient grows poorer. The prospect of a four-day work week for the husband plus two automobiles and three TV sets for the family may be dangled before American eyes as an imminent possibility. It will be a long time before this becomes a credible prospect for most Asians. Hence the Westerner becomes more complacent, but the Asian in 1956 becomes more dissatisfied.

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An outstanding Asian Christian leader pointed out in 1954 that the question, "Whither Asia?" could better be phrased, "Whither Youth?" But the policies and programs of Western leaders with respect to Asia are not notable for their appeal to youth. Youthful Asians want their share of an abundant life; they dislike being told by Western leaders to be patient.

My appeal to Western leaders to think more adventurously is made partly because the Communist leaders seem more ready to make needed reforms than do their counterparts in the non-Communist world. It is easier for a dictatorship to effect changes from top to bottom than it is for democracies where people have freedom. But democracies are able to adopt strong measures in wartime. At present the bombs may not be dropping, but the global struggle is more intense than ever. When the power of the Communist bloc is so very strong, can the non-Communist nations afford merely to blunder along?

Asians know that the West has, in several cases, had a constructive influence on the ideals and the living conditions of some Asian countries. But there are also many social evils in the West which harm its prestige in Asia. Western Christian leaders would do well to study further the impact on Asia of the undesirable aspects of Western life—the effect of many movies, advertisements, and the over-emphasis on sex and money—and what these do to Western prestige. Asian youth are critical of what is offered to them; they are attracted by the good and repelled by the bad.

Flaws in Western Policy

Let us try to avoid wishful and prejudiced illusions in the attempt to see more than our own side of the question.

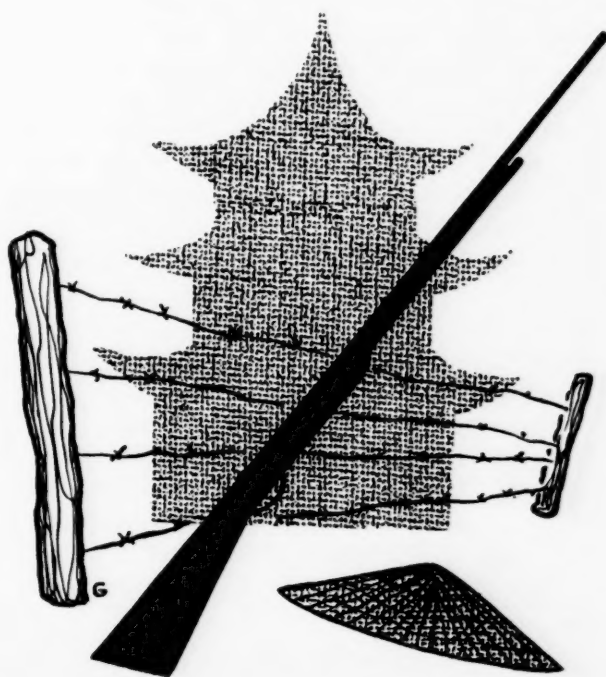
A year or so ago, Western spokesmen underestimated the ability of Soviet Russia to deliver the economic goods. Joseph Harsch has declared that the hard, hard fact of 1956 is that Soviet Russia *can* deliver the economic goods. The planned economy of Russia and of China is delivering goods in Europe and in Asia at prices that are undercutting those of other countries—though the human cost is not known.

Communists are frequently accused of dishonesty and bad faith. Many such accusations are valid, but the West scarcely presents a blameless face. When Mr. Dulles says that neutralism is immoral, he does not win assent to his viewpoint in large areas of Asia, and particularly not among youth. Many of the sloganeering statements of prominent

Western leaders simply do not ring completely true in Oriental ears.

Communists are mocked by Westerners for their lack of dissent when there is a 98 or 99% vote in favor of a policy. Yet in July the United States Senate adopted by a vote of 86 to 0 a resolution reaffirming its unanimous unaltered opposition to the admission of Communist China to the UN, while the House of Representatives passed a similar resolution by 391 votes without a dissent.

Asians have made numerous comments on Western and United States' policy toward Asia. In the *New York Times Magazine* of June 5, 1955, an article by Peggy Durdin (wife of Tillman Durdin, who was the *Times'* correspondent in Southeast Asia) contained the following: "Many Asians, including anti-Communists, take Washington's attitude towards Peiping as a slur, not so much on a Communist nation as on an Asian one. An Asian friend of the United States put it recently like this: 'Except in the case of Chiang Kai-shek, who sometimes seems to us Asians to dictate the lines of American Far Eastern policy, Washington often gives the impression of deciding what we Asian countries should think and do and then twisting our arms to make us think and do it. This tactic may be momentarily rewarding but I think you lose by it in the long run; it brings you resentment and even a little enmity. . . . Instead of jangling Asian nerves week after week with aggressive statements about Peiping, why not call Asian statesmen together, including Indian, and say to them with



earnestness—and even, for a change, a little humility, “What are your ideas for solving the problem in the Formosa Strait?” In short, why not treat Asian nations with just a little extra respect, consideration and dignity.’”

The White Man on Trial

The White Man, his deeds and his misdeeds are on trial in Asia today. Asians do not accept the view that the US State Department has such superior judgment, infallible wisdom and farsightedness that the USA is entitled to be the chief judge, arbiter and settler of disputes in Asia. In considering the problem of China, the West should recognize that China is not only a part of Asia, but also is today the dominant power in Asia. Some observers take the position that the present revolution in China is the most significant historical event of the last five hundred years. The Western public must be educated to face hard facts and plan with foresight.

Laurens Van Der Post, in his thought-provoking book, *The Dark Eye in Africa*, pleads for more understanding, urging strongly that the realm of the spirit is more important than the realm of economics, and he emphasizes the fact that the White Man has sometimes projected his own evils on to the Black Man of Africa. Also, Chester Bowles in the USA and Guy Wint in the United Kingdom have been stressing that the intelligentsia and the youth play a more important role in Asia than they do in Europe or America.

Assuredly, neither bombs nor money are the most effective means for dealing with the upsurge of nationalism and the spread of communism in Asia. This has been grasped by the Communist leaders, who devote their time and thought to the appearance of supporting the aspirations of the intelligentsia and youth who are concerned to reform international political injustices.

The Bandung Conference showed that Asians feel colonialism is not yet dead, and Asia protests against “the failure of the Western powers to consult with them and to share with them sufficiently in decisions affecting the countries of Asia.” Two-thirds of the estimated world population was represented there. The final communique declared: “The Conference considered that the representation of the countries of the Asian-African region on the UN Security Council in relation to the principles of equitable geographical distribution was inadequate.”

What have Western leaders done about this in

the last eighteen months? Apparently, almost nothing. It seems that for the last twelve months the discussion concerning the health of the President of the USA vis-a-vis his re-election has prevented intelligent consideration of this and other Asian problems. The failure to consider such a problem seems to be an affront to Asian dignities. Yet it is a safe prophecy that the names of Mao Tse-tung, Chou En-lai and Nehru will be longer recorded in the history books of the world than those of Eisenhower, Dulles and Acheson.

Having lived in Asia for more than thirty years, and in China under the new regime for nearly four years, this writer is deeply convinced that Christians are definitely failing to out-think the Communists. Hence I make this plea for more adventurous thinking by Western leaders, especially Christian leaders, who should speak with prophetic voices to help the church become the conscience of the community, striving to promote the spirit of Him who can break down the walls of partition between men and nations.

The Asian revolution is still continuing. The silence or indifference of Western Christians toward crucial issues can cause anxiety to their brother Christians in Asia, who are on the front lines in the global struggle. They can be helped as their brothers in the West become more alert to do their share of adventurous thinking. The sands of time are running out.

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MOVIES

"Tea and Sympathy"

MR. ROBERT ANDERSON'S play *Tea and Sympathy*, which was first produced at the Barrymore Theatre in New York three years ago, has now been brought to the screen, in a script which Mr. Anderson himself has prepared and under the direction of Mr. Vincente Minnelli. The result is a distinguished film which demands an act of thoughtful assessment.

At the center of the action is seventeen-year-old Tom Lee, a child of a broken marriage who barely remembers his mother, gifted with a fine intelligence, and one in whom the capacity for tenderness and love has, miraculously, not at all been damaged by the fact that he has himself never enjoyed the reinforcements of family life and parental affection. But he has known loneliness, and thus he has been turned in upon himself in ways that separate him from the gross normality of his schoolmates in their fashionable New England boarding-school. He reads poetry and listens to symphonic music and prefers tennis to football and wants to be a folk-singer; he will not get a crew cut and plays the part of Lady Teazle in the school production of "The School for Scandal" because he thinks it's a good role. So the boys think him odd and are indeed convinced that he must surely be a homosexual when they stumble upon him one afternoon down at the beach, at a moment when Tom, in the company of some of the masters' wives, is demonstrating for one a sewing-trick that he learned as a child from his father's housekeeper. From then on he is "Sister Boy" and is mercilessly hounded by the school, not least of all by his housemaster Bill Reynolds, whose aggressive masculinity barely conceals his own epicism.

But then there is Laura, Bill's wife, whose position qualifies her to be the one person in the whole situation capable of responding with compassion to the acute distress which Tom is made to suffer, for she too has known loneliness. She is a warm and attractive and intelligent woman who married Bill because she believed he needed and wanted her, but as the year of their marriage has gone by he has increasingly shut her out of his life, and she has a sense of having failed. So it is not unnatural that she should be drawn to this lonely and unhappy boy and that some of the affection that she yearns to give to her husband should go to Tom. The headmaster's wife has told her that her only duty to the boys in Bill's house is to offer them "tea and a little sympathy," but the circumstances of her life and

her own warm, sensitive nature ordain that she should give to this boy something deeper than this. Tom, however, takes Laura's sympathy for pity, and in a moment of utter desperation he determines to test his virility with a little village tart—and, failing, attempts suicide. Thus it is that we are brought to the penultimate scene of the film in which Laura gives herself to Tom, in order that he might know that the life of the body is also the life of the heart and that his sad escapade failed because in it the two were separated—and also in order that he might know that he is not the broken human being that the school has convinced him that he is.

Here, then, is what *Tea and Sympathy* is "about," and the two principal roles are triumphs of deliverance. Miss Deborah Kerr brings the same radiant beauty to Laura that she did on the New York stage, and young Mr. John Kerr again, as in his New York performance, shows himself to be one of the most extraordinarily gifted actors of his generation. Mr. Leif Erickson too, as the brutal and strangely unbalanced housemaster, gives us another demonstration of his admirable talent. And the minor roles—the hero's roommate and his father who, both with such pathetic clumsiness, seek to come to terms with the charge that the boy is "queer"—are also well attended to and are imposed upon the imagination with force and cogency. Nor should it go unrecognized that Mr. Minnelli's direction has clearly been guided by a dramatic intelligence that is of a very high order.

It is a well-made film; and furthermore it is, as we say, "moving." Addicted as I am to the cinema, I am, I tell myself, pretty hardboiled though about the movies. Yet even I, I must confess, left the house in the Chicago Loop where I saw the film, with misty eyes and a vague sense of elevation. The testimony of many of my students who have studied the text of Mr. Anderson's play is to the effect that it is, if not completely so, at least inclinatory a Christian drama. And there is some truth in this, for it does celebrate, in a way, one of the deepest lessons of Christianity, that goodness is not living according to rules but is a reaching out to each other in love, a bearing of one another's burdens, and that this is what it is that heals our brokenness, that completes our incompleteness, and that restores us to health and well-being. It's what one might call the co-inherence of our human togetherness, the fact that none of us can carry his own burdens and that we "die each other's life and live each other's death." This is, I take it, in the relationship between Laura Reynolds and young Tom Lee, the truth that Mr.

Anderson is celebrating. But once we have emerged from the darkened movie house and the immediacy of our encounter with the film, and once we have attempted to apply some pressure to its organization of the human experience, we begin to feel that this truth has perhaps not really been *earned*, in terms of the freight of moral complexity that has been carried. And it may be that the misty eyes and even the vague sense of religious profundity are only our middle-class way today of fleeing into the psychological fun-land of homosexuality—just as back in the thirties, as Mr. Eric Bentley has reminded us, “the intellectual middle class [fled] into the fun-world of proletarian legend.”

How, for example, does Laura really know that the boy is not a homosexual? What is it that establishes the absoluteness of his innocence, an innocence so utterly complete and unbroken as never to be found surely in life itself? And how is it that the relation between Laura and Bill is so utterly without ambiguity? She tells us that that night a year ago he needed her, and thus won her love—but apparently he hasn’t needed her at any time since,

This issue has been delayed in order that we might bring you our editorial comments on recent events in Eastern Europe and the Suez as well as on our national elections. The next issue will appear on schedule on November 26.

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for they have been moving further and further apart from each other, and she has been unable to reach him. We accept this explanation during the course of the film, and yet the neatness of it is clearly too fragile to bear the pressure of examination. What is really the nature of Laura’s moral identity, and in what measure are her motives toward the boy more complicated than they appear? But these are questions that call for a depth of psychological exploration that Mr. Anderson never risks, either with her or with any of his other characters. Nor with respect to the ultimate issue of the film does he really attempt to convince us—as indeed he could hardly do—that a single sexual act could redeem such a boy as this not only from the misery inflicted upon him by his schoolmates but also from the burdens of his total spiritual history.

So the vantage-point which Mr. Anderson finally wins is too inexpensive: the *cost* of it has not been high enough, in terms of the moral stresses that have been weathered. And though all but the most austere hearts in his audiences will be “moved” by the film as they were “moved” by his play, this will be, I suspect, because we have all been a little corrupted by the fashionable contemporary modes of fantasy and sentimentalism.

NATHAN SCOTT

CHRISTIANITY and CRISIS

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